The Wondrous Soprano of Dr. Chapin's Church.

MR BEECHER ON THE BIBLE.

The Memorial Service of Mr. Alfred Cookman.

Sermons by Father Merrick, Drs. Starrs, Chapin and Ewer, and Revs. Hepworth, Longacre, McTallen, Ray Palmer and Beecher.

CHURCH OF THE MESSIAM.

Sermon on the Forgiveness of Enemies and Mr. Hepwortn's text was taken from St. Luke xxiii., 34-"Father, forgive them; for they know not

The text, sala Mr. Repworth, indicates an act of apreme heroism. There are different degrees, as here are different kinds of heroism. The kind and e which Christ illustrated while on the "top of calvary has made the cross the symbol of faith ughout the ages. It is not because a good man died thereon for his principles that we value the cross, but because the Vicegerent of God was never press the symbol of His torture so closely to our earts. In that last consummating moment we se the nature and quality of Christian heroism. The sufferings of the Lord celine the word. Some people risk self for self, and yet we admire it. The military hero, for example, rushes into the thick of the fight, exposes his body with utter recklessess to builets and wounds in the nope of winning the fight and thus compel an applauding nation to put him on the tarone. It is in some sense the ction of a gambler. He is playing for

A TREMENDOUS STAKE, and he risks heavily. He even throws his life into the chances of the game. He is willing to risk being nothing in order that he may, if chance lavor him, ne everything. It is either a grave or a throne. mind in which a gambler throws the dice when he

the takes the chances very much in the state of mind in which a gambler throws the dice when he knows that either great wealth or ragged poverty will be the result. The world admires even this. There is something grand about such towering and ambitious selfshness. But there is another kind of heroism—a loftier type and far more inspiring—it is that which loses sight of self entirely, which hides all personal interest and is willing to sacrifice everything for the good of others. This is hideal. This is wonderful. The marryrs possessed it when they suffered for the trath. They could gain nothing for themselves, but because the world would gain a great deal they died. They will have Mondental to think that the heroism of which history bears record is of the poorest kind. I would not undervalue it, for I know the inspiration that comes of it. But I cannot nelp feching that in the common fanks of the as lofty deeds are daily achieved as those which monor kings and baid thrones. Poor Marie Antoinette died bravely, and the whole world has wept at her sail story. But in those very days many a brave daughter of the people, with unseiths purpose, went to the guillotine for her country, and many a brave peasant ched behind the barricades whose story will never be sung until the angels sing it in the New Jerusalem. I want to say that there is a heroism which flow persons to late the behind the barricades whose story will never be sung until the angels sing it in the New Jerusalem. I want to say that there is a heroism which the world takes note of because it is seen in high places, and that there is a heroism which food takes note of though the hero or heroine may never be known to lame. In our ordinary lives there is ample opportunity to show the highest qualities. A mother waits upon her sick child, hardly knowing now to buy bread, and yet wearing herself out by night and day without a murmur. Divinely unselfsh, she hear fikes everything for her child, and

herself out by night and day without a nurmur. Divinely unsolish, she sacrifices everything for her child, and

when the soft bed on which she has laid her only one, she leets still God's presence, and through her lonely life she walks without a doubt of her Father's goodness. That quality of soul is regal. I have been reading some accounts of the Western fires, i don't believe the stoutest heart could read the description of those forest fires with dry eyes. The raging element, like a fiend with a cracking laugh, comes along his victorious path, levelling the forests and sweeping whole villares into one common rum. Then mothers lorget everything, except their babes, and rush into the burning house determined to die with the cradied bape rather than live without it. Husbands dig holes in the ground for their little lambles, and fight the devouring element until the very flesh on their brawny arms is crisped by the fire and drops to the ground in hot faces. The noblest elements of manbood and womanhood come to the surface. We are proud of our brothers and sisters. We thank God that human nature is made of such hoble material, and we leel like transferring something of that self-forgetful spirit to our own lives. The trouble with most of us is not that we are not capable, but that we are not wilding.

We succumb to circumstances, instead of sighing them. We ought to learn a lesson from the old rigme of our childhood, which tells how a very wise man who happened to jump into a brambie bush and scratch out both his eyes, instead of sighing them. We ought to learn a lesson from the old rigme of our childhood, which tells how a very wise man who happened to jump into a brambie bush and scratch out both his eyes, instead of sighing down and claiming the pity of the world by having a printed placard hung from his neck, saying I am blind, groped about bravely until he found another bramble bush, and then, with a tremendous leap, scratched his eyes in again. It is cowardly to sit down and pine because you do not get on a

ST. PATRICK'S CATHEDRAS.

The Day of Judgment-Necessity of Earnest Preparation-Sermon by the Very Rev. Dr. Starrs, V. G.

The Cathedral was crowded yesterday, and the interior of the edifice presented the usual solemn and impressive appearance. Mass was commenced at half-past ten o'clock, the Rev. Pather McNamee McCloskey was present during the services. At the termination of the first gospet the Very Rev. Dr. Starrs, Vicar General, preached a sermon, and took his text from St. Matthew, xxiv., 15-35. The reverend gentleman said that the portion of the Scriptures selected by the Church for the gospel of the day was part of a discourse delivered by our blessed Saviour to his disciples on Mount Olives. Being seated on an elevated spot opposite to the city of Jerusalem he delivered to them the famous prophecy concerning its distraction and the site on which it stood. That prophecy was accomplished within the compass of forty years. But, as is not unusual in prophetic writings, this prophecy had a secondary object in view, and in this instance

to which most of the circumstances mentioned in it were particularly applicable, and in that point of view he intended to consider it. The judgment was twofold, particular and general. The condemnation of the rich glutton at the hour of death and the ppy exit of poor Lazarus plainly showed that the soul underwent a particular judgment at the hour of death. But besides this particular judgment there of death. But besides this particular judgment there was a day of general judgment appointed for all to appear before the judgment seat of God. Theologians assign values reasons for the necessity of this judgment, just to manifest the power of God and to show God's justice, which often sends prosperity to the wicked in this lite and adversity to the just; secondly, to separate the just from the wicked and to condemn the one and reward the other in the face of the whole world; thirdly, it was necessary that each might receive the reward of his works, and, fourthly, it was necessary that the body might be judged along with the soul, masmuch as it was participator in the joys and sorrows of the

RELIGIOUS.

world. The particular time appointed for this judgment had never been revealed to man; it was known to God alone. However, the Scriptures informed us it would one preceded by VARIOUS WONDERS AND SIGNS.

Having described the surrounding circumstances which would mark the day of judgment according to the prophet Joel and St. Hilary, the reverend gendeman proceeded to comment on the absolute necessity of making preparations for the great trink. The books were now open—on the one hand the book of the Gospel and on the other the record of the life of each individual. The examination being over the Judge would come forward and, addressing those on the right, would welcome the blessed to the jossession of the Kingdom of Heaven, and, turning to the left, He would banish the wicked from His sight and condemn them to everlishing to turning laid before the congregation the circumstances recorded in the Gospel, he would bring them home to those prevent. The trial which he had submitted to their consideration was one in which hey all must bear a part, and on the issue of it would depend their esternal happiness or their eternal misser, They were either to be placed on the right hand or the left. The considerations should influence them to wask in

CHURCH OF THE DIVISE PATERNITY.

Bright Particular Star in the World Song-Eloquent Discourse by Rev. Dr. Chapin on Individual Responsibilities. Church of the Divine Paternity, but popularly dual designations at the corner of Fifth avenue and Forty-fifth street. To say that there was a large atounce what is the case every Sunday morning when Rev. Dr. Chapin, its popular and eloquent pastor, occupies the pulpit. Another, though a late feature of largely attractive interest connected with the services at this church is the intoned brilliancy choir of a new and wonderful musical star. The name of this new singer is Miss Emma Abbott. This is but it is a fact of interest worth telling that her short life history, now budding into most brilliant triumph of genius. Born in Wisconsin, sne early discovered the powers of her voice, but her parents wholly on herself, Determined to come to New York to enter upon a course of musical studies she began giving parlor concerts, white at foledo Miss Cara Louise Kellogg gave a concert there. She called on Miss Kellogg, "Will you piease hear me sing?" with childike simplicity—for she was only fourteen years old—she asked Miss Kellogg. A cordial compliance greeted her request. The rest is soon told; and it is a story that more deeply will enshrine in universal loving fomemirance America's great contratice. Miss Kellogg discovered the indeveloped purity, sweetness and power of her voice, took her in charge, brought her to this city and placed her under the care of our best musical teachers. Her voice is soorano, but its bird-like tones are inexpressibly sweet. Miss Nilsson heard her sing last Sunday. At the close of the services Miss Nilsson, with the entimisiasm of genius greeting kindred genius, rushed up to her, told her her name, grasped her warmly by the hand, and told her among other pleasant things, "You can sing as well as I can; there are goiden ducats in your voice;" and wound up with pressing her to call upon her at her hotel. We will not undertake to describe her singing. She must be neard to be appreciated; and it is worth a day's journey to go and near her sing. Aiready she has been offered opportunities to go to Europe and prepare for the operatic stage.

The RERMON.

Rev. Dr. Chapin took for his text Mark iv., 25—"For he that hath to him shall be taken even that which he hath." This declaration, he began, was in substance several times in the New Testament. Its meaning is entorcing attention to the divine work. Its lessons are the same. Capacity to improve belongs to all conditions. After a lengthy and eloquent prefatory explanation of the great purport of the text he entered upon its dominant lessons. He enforced thoughtfur attention and culdvation as essential to progress in any faculty. There was such a thing as more journalism of hearing. There might be conclined to the preacher interesting the p wholly on herself. Determined to come to New York to enter upon a course of musical

faculty. There was such a thing as

SUNDAY HEARING,

a mere journalism of hearing. There might be
something in the preacher, but God's words, no
matter the agents who uttered them, never lacked
cogency. To a man stung with the thorn of sin
what power in those words, "There is joy in
heaven over one soul that repententethy" to
one in the deep depths of bereavement what beauty and hope in those
words, "I am the resurrection." They talked about
reading the Bible in schools. It was no matter
where or when the Bible was read. The great
thing was anxious, zealous hearing. He showed
how, under all circumstances of life, a proper reading of the Bible brought comfort, hope and life.
Showing next that there was no contradiction in
the text, he urged as underlying it a divine

thing was anxious, zealous hearing. He showed how, under all circumstances of life, a proper reading of the libble brought comiert, hope and life. Showing next that there was no contradiction in the text, he urged as underlying it a divine law. The faculty used strengthens; the faculty disused withers and decays. The sailor by using his eye can see further than any one eise; the athlete can accompiss physical results the physically untrained cannot. So in the fine aris, the faculty of perception of the beautiful by using it becomes finer and more subtle. It is the same with the conscience, which may become so cultivated as to be the Subtle Detection of the text. In the first place every man has a talent—a talent cmbodying power and giving him a place, We are responsible for what we have, not for what we have not. The danger was not that men of great cypacties would fall in their duty, but that men of limited capacities would come short in their duties. Under the shield of obscurity such men slip away from the work they should do. All have power, all have capacity, and all are responsible for them. Send out a man of large capacities with a wrong disposition and he works for evil. He knew of nothing so near the devil as a man of educated brain only. A scorching blast marked his pathway. In the great the most first marked his pathway. In the great the works for evil. He knew of nothing so near the devil as a man of educated brain only. A scorching blast marked his pathway. In the great the work of the vessel, and how much nearer they were to lieuven than working on the upper decks. Some, he went on to say, are troubled about their error. Circed is nothing. Faith in God and an earnest determination to do right are what are wanted. Faithfulness in the work of love and duty carry men higher—carry men to lieuven. Some think religion a charm—a life preserver that will bear them sa ely over the stormy ocean of life to the port of Heaven. A felon, condemned to death, borrowed a Bible from a chaplain, and found great comf

ST. STEPHEN'S BOMAN CATHOLIC CHURCH.

A Splendid Religious Pageant-Celebrating

A Splendid Religious Pageant—Celebrating the Quarant 'Ore—Sermon en the Eachariet, by the Rev. Dr. McGlyan.

At St. Stephen's church yesterday the ceremonies were unusually imposing. Solemn high mass was celebrated at half-past ten in the forencen and solemn vespers were chanted in the alternoon. At three altars were brilliantly illuminated and profusely ornamented with flowers. The excellent thoir of the church put forth its best endeavors in honor of the coursel put forth its best endeavors in honor of the occasion, and Mr. Daniorth, the organist, deserves great praise for the success with which the very laborious work, Haydn's Mass No. 2, was rendered. As usual, Miss Emma Howson sang superbly, her spiendid voice at times holding in rapture the vast congregation. The occasion of this especial solemnity was the commencement of the devotion known as the

or Forty Hours' Adoration of the blessed sacra-ment. High mass was celebrated by the Rev. Dr. McGlynn, the deacon being the Rev. Pather Grimn, and the sub-deacon the Rev. Father McCready, with Rev. Fathers Lynch and Keeler as masters of ceremonies. At the conclusion of the mass a pro-cession was formed, consisting of about fifty boys, dressed, some in white, some in red and some in purple cassocks, with surplices, followed by as many girls arrayed in white, who preceded the celebrant, deacon and subdeacon. The effect was very fine, the blessed sacrament being carried by the celebrant beneath a gorgoous canopy, the little girls STREWING FLOWERS ALONG THE AISLE

and the boys carrying torches. The deepest reli-

damastion to himself, not discerning the body of
the Lord.'" Our Lord gave us, the nirth before He
died the eucharistic sacrifice and the hely sacrament of His body and blood as

HIS OWN LAST KEEPSAKE,
HIS sweetest memorial, the sign and seal and the
very substance of His last will and testament. At
that last supper He closes the book of the
Old Testament and opens broad and wide
the blessed pages of the New. And every
page of His cternal Gospel is summed up
and contred in the wondrons gift of this sacrament
of His body and blood. "This is the chalice of My
blood of the new testament, which shall be shed for
you and for many, for the forgiveness of sins."
This is of all others the one thing by which, almost
with His dying breath, He commands and entreats
that He should be remembered. "Do this in remembrance of Me." "As often as you do this you
shall show forth the death of the Lord until He
come." The sposites, therefore, and their successors must go out into the whole world, and wherever they shall that

A PAITHFUL MIND AND A LOVING HEART
there must they do, in remembrance of all that their
Master has doae and sufered for them, the self
same thing that He did the night before He died.
And how long shall the Churck of Christ continue
to do this thing? How long shall the spouse of
Christ continue to remember Him who has purchased her with such a price? On what day of all
time shall the faithful children of the mother Church
cease to remember their Father, their Saviour and
taeir God? On no day, therefore, till the end of
time shall the children of the Church cease to throng
around these Christian altars and to cherish this
holy sagrament—Christ's own remembrance—till
the end of time—"till He come."

The preacher continued in an eloquent strain to
speak of the great love the Saviour maniested
toward His creatures in the blessed sacrament, and
in words of sevent piety spoke of the memorial
left by Christ, in His infinite love for men, to all the
world and for all time. The Saviour, when leaving
the world, tried to find something by which men
would remember Him; but so much did He love us
that nothing could meet fully that great love but the
idea of leaving us himself. And hence he instituled the sacrament of the Eucharist, in wision did
ever dwells, day and night, on our altars, with only
too often no other foren of a return of adection but
the dim lamp that burns in the sanctuary—a fitting
emblem of our feebie piety.

NORTH DUTCH CHURCH.

Free Thought, Without any Form of Religion-The Flood Gates of Rhetoric Opened

M. C. Julies.
The attendance at the Dutch Reformed church, on the corner of Fulion and William streets, was remarkably slim yesterday, owing, perhaps, to the doubtful aspect of the weather. The sermon was preached by the Rev. M. C. Julien, who is a young man, about twenty-two years of age, and who has the following as his text-Ezekiel xxxiit. 11-"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ed in substance as follows:—Beloved brethren and sisters, most persons, or, at least, a great part of the people, have the false idea that the preaching of the Gospel is to be nothing more than a mere didactic statement of the Word of God; this idea, if examined, will be found to be in every respect wrong. The minister reads the text and comments upon it, and

congregation in spiritual matters. This is a fault which brings

INNUMERABLE MISERIES

in its train; I mean, allowing other people to think for you. If every one before me were to enter seriously into hunself and test the truth of what is say he would find he does very little thinking for masself. I now register before you my most solemn protest against any and all forms of rengion. The Bible is given to us as the truth, and as such we receive it. I also support a free and liberal interpretation of the Bible, and when this is done, but not until, we will have men thinking for them. If the Bible is truth let us study to understand it, each one according to his belief, and if it is not true put it away in the name of God. This want of thought is not confined to religion alone, but it extends to every department of science.

Every now and then we hear of some giant mind refuting what has been for years been considered absolute truth—could not others have done this before? Yes; but they did not think for themselves, and accepted in biling confidence the thoughts and conclusions of others. Ye men of New York, you have not to look abroad to see this want of thought, even in your own city; but a short time ago, you broke the rule of those to whom you had been siaves for long

not to look abroad to see this want of thoulst, even in your own city; but a short time ago, you broke the rule of those to whom you had been slaves for long years. But was it you who did it? No; it was the minds of a few thinkers who aroused you from your slothful apathy—that did the work. In society it is for all the world the same; the while lets the husband do the thinking for her and vice versa. The child, instead of being fitted for the battle of hie by being taught to reason for himself, is taught to depend upon his lather and his mother for thoughts and ideas and to accept their convictions for Gospel truth. Brothers and sisters, you cannot fail to be convinced of the truth of this statement when you consider it; and I, as an ambassador of Christ, exhort you to awake from the apathy in which you are steeped, think for yourselves and teach others to do the same. I know there are persons among you whom preaching does no good; in fact, it know that there are persons who go to church to listen to

no good; in fact, I know that there are persons who
go to charten to issten to
RHEIORICAL FIGURES AND TROPES OF WIF,
and when they leave, instead of thicking and meditating on the Word of God, they weave cobweb
schemes to cram down the throat of conscience as
a gag. Knowing this I have always endeavored
to amuse as well as to instruct you. I open
the FLODGATES OF RURFORLO
upon you, and at the same time exhort you to follow
Christ, make Him your model and taink for yourselves.

ST. FRANCIS XAVIER'S CHURCH.

Sermen by the Rev. Father Merrick-Is the End of the World at Hand? There was a large congregation present at the high mass services in St. Francis Xavier's church jesterday. The sermon was delivered by the Rev. Father Merrick, who took for his text that portion of the Gospel according to St. Mathew which speaks of the last judgment and the signs that are to pre-

It is quite possible had the congregation been of a very timid nature they would have left the church at the close of the services with a mighty dread in their hearts as to whether they were not to be num bered among those unhappy ones who would be in the land of the living when the final crash of all earthly things would come to hand and the bugle of the archangel resounding

of all earthly things would come to hand and the bugle of the archangel resounding far and near would raise the dead from the graves and to call mankind to judgment; for the Reverend Father during his sermon endeavored to snow that it is very possible that the world was on the verge of the flual smash-up. However, the congregation, although strongly impressed by the sermon, looked in nowise scared, and doubtless enjoyed their dinners as hearthly when they went nome as if the purport of the sermon had been to snow them that each and every one of them was certain to live a hundred years or more and "larf and grow phat" all the time.

The Reverend father traced the history of the role of the Church down to the time when men began to fall away from her sway and when the civic law replaced that of the Church. He pointed-out-slep by step from age to age the progress of corruption, and argued to show that the rule of worldly power which allowed men to fall as ollow in morality that they cared neither for God, religion nor anything that was sacred. He then alluded to the prophecy, so to speak, made by Cortez, a descendant of the conqueror of Mexico, in 1819, when he called the attention of his countrymen to the ravages infidelity was making and would make owing to the loose way of dealing with matters which affected general morality and religion. He prophesied that the day was not jar distant when what was happening nowadays would come to pass—when religion would be a pyword in the mouths of men, honesty a thing to be scorned at and purity of heart a thing to be laughed at, and all because of the fact that men would consider religion as nothing, and see fit to do as they pleased, morality or no morality. Passing over rapidly the fact that the great nations had to have regular armies to guard their interests he called attention to the International Society—a society which, he said, all the nations feared, and yet dared not raise a nand against. All the old Catholic Powers had directly or indirectly sided with the enemie

THE CHURCH OF THE HOLY LIGHT.

Sermon by Dr. Ewer-The Effency of the

nue, a preity large congregation assembled yester-day morning to participate in the opening service by Dr. Ewer, late pastor of Christ church. The little church was completely filled by those who still adhere to their pastor; but it is necessary to say that a very large proportion of the worshippe were ladies. The altar was very tastefully dec rated, and the interior of the church rendered comfortable as possible under the circumstance The services of the day commenced with the reading of the litany, the choir not being as yet sufficiently trained to do the chanting. Dr. Ewer had on a white vestment, with scarlet sash, otherwise his get-up was the same as an ordinary Episcopal clergyman. The ritual was rendered in the very High Church form, but it could not be said to be so extensive as our State Church friends across the

and ceremonies belonging to the Puscylte party were observed, and every effort was made to render the service as elaborate as possible. In the reading of the creed the Doctor bowed low at the name of Jesus, but still lower when he came to the part "Inof the holy communion his manner of blessing the elements and elevating them, was an exact imitation clergyman, who has recently been condemned by the privy council for his illegal acts, they having been considered by the best lawyers of England contrary to the Prayer Book, which Dr. Ewer pro-fesses to take for his guidance in all his ceremonies.

been considered by the best lawyers of England contrary to the Prayer Book, which Dr. Ewer professes to take for his guidance in all his ceremonies. Previous to the sermon

AN URGENT APPEAL

was made for funds to enable the officers of the congregation to provide many things which are indispensable to the worship of the church. It is not purposed to occupy the church of the Holy Light for more than a couple of Sundays, it being only a refuge to suit present necessities until a more suitable edifice can be procured better suited to the wants of the congregation. The legal notice was also read for the incorporation of a congregation, and a meeting called for the 6th of December to take the necessary steps usual in such cases. The sermon, which was very cloquent, was based upon the psalm commencing, "Mine eyes look upon thee," and in its treatment Dr. Ewer made it bear indirectly on the circumstances in which ne is piaced. Midnight darkness, he save, is brooding over the world at this present time. Men are sunk in spiritual ignorance and bilindness, while society is rotten to its very centre. On every side we look we see political and social corruption abounding in our States and clues, while untold murders of both body and soul are being daily committed in our midst. The ittends of God and truth are few in number; but a minority of one on the side of truth is more than equal to the maistailed hosts in the ranks of error. Though the gathering clouds of midnight are hovering around we must not despair; for through the gathering clouds of midnight are hovering around we must not despair; for through the gathering clouds of midnight are hovering around we must not despair; for through the gathering clouds of midnight are hovering around we must not despair; for through the gathering clouds of midnight are hovering around we must not despair; for through the gathering clouds of midnight are hovering around so midned for the prevailing creator of it. Through lim slone we have access to the Father, and only by Him can w

in his visions. Gorgeous ropes, burning incense, grand instrumental music and glorious harpers, before the high altar of heaven, chanting forth glad hymns of praise to film who sat upon the throne and who had receemed them with His blood. No indication of the prayer meeting here, nor any religious lectures, which some of the sects of the present day look upon as indispensable. Everything was appropriate and beautiful, given to us for our imitation; for as they have an altar in heaven, so must we have one on earth; the music and the vestments the ritual and the ceremonies must be the exact copy among us of those which those who have gone pefore use in the better land. We celebrate to-day the mystery of the sacrament, and, in conclusion, said the Doctor:—"I charge all of you, as good Catholics, to participate in the holy ceremony. If there is a brother wao wishes to pray for a sister, a sister for a brether, a mother for her wayward boy, a husband for his wife, lying on the bed of sickness, now is the opportunity to present your petitions in an efficacious manner, through the medium of the Lucharist, and you may be certain that you shall obtain all that you require to make you happy." In other Charches and in other branches of our own Church the sacrament is a coid and unmeaning ceremony, lacking the spiritual unseidanness and holy zeal which we aim to enjoy. They substitute a barren and soulless form for the most sublime part of public worship; an empty ceremonal for the grandest privilege we enjoy upon earth. If any of you have this feeling of selfsinness I beseech you to cast it aside and come and partake of the body and blood of Christ, that eating of his flesh and drinking of his blood, you may cast the cares of the world behind you and come from the altar with pure and unselfsh hearts, all your wants supplied and your necessities abundantly satisfied.

TRINITY METHODIST EPISCOPAL CHURCH.

Memorial Service for the Late Alfred Cook man-Sermes by Rev. Andrew Longacre. A memorial service was held last evening in the Trinity Methodist Episcopal church, Thirty-fourth street, near Eighth avenue, for the late Rev. Alfred Cookman, a former pastor of the church. The Rev. Andrew Longacre, of the Central church, preached the discourse from Revelations xii., and part of 11th verse—"And they overcame him by the blood of the Lamb and by the word of their testimony." These words, said the preacher, are the summing up of and chant thanksgivings over the grace of the children of God, they must, it seemed to him, take up some such strain as this.

THAT IS THE VICTORY, the faith in the blood that cleanseth and confi-dence in the work of salvation. And full raith and full confidence will make always full victory. But he would not preach from this text save to make it a basis for some remarks on the life and character of his translated brother, Alfred Cookman. He hoped his hearers would remember the man and what Christ did for him; man. He hoped his hearers would remember the man and what Christ did for him; and remember also that this mighty Saviour can save us too. If ever a man was well born it was Alired Cookman. He had more reason to thank God for his parents than most men have. Born in Columbia, Pa., in 1828, he was converted in his tenth year in Carlisle, Pa., under his father's ministry. For ten days he was in a state of great distress and deep conviction of ain, until one aight his mother heard him crying in his room, in prayer,
FOR FAITH, FOR LIVING PAITH,
when she entered and encouraged and instructed him into light and peace. In the following year forty children gathered in his father's nouse who had been brought to God through Joung Aifred's instrumentality—the first fruits of that great harvest of souls which has attended all his subsequent ministry. After the death of his father—to his mother. He began his regular miligary in 1846 in a church near Philadelphia, and in 1845 he was admitted into the Philadelphia Conference, and at once entered upon

A CARBER OF GERAT FOFULARITY.

A few years later he married a faithful wife, who has idolized him these twenty years, and he (the preacher) asked the sympality and prayers of the congregation with this now widowed mother and her fatherless children. When he left his own conference and came to this his first charge was the Centralchurch, of which his eulogist is now the pastor. He enjoyed unbroken health and a vigorous constitution, which were given heartily to God and to the Cnurch. He labored as ne loved, and to the Cnurch. He labored as ne loved, and

BE POSSESSED AN HEREDITARY ELOQUENCE, a voice of peculiar melody, impassioned oratory and a peculiar degree of what may be termed personal magnetism, which bound every man to him who had once known him. His soul seemed on fire whenever he preached. He was a man of fine tastes and had the gift of song in an eminent degree, and was excessively simple and earnest in prayer. He owed much of his success to his great personal power, and it is hard to tell what was nature and what was grace in him. His was the sweetest soul that ever looked through human eyes. He was magnanimous in every instinct of his nature. He was incapable of a thought of detraction, He moved on that plane where all men nave broad-views, and he could not judge men less than he was himself.

Mr. Lougacre then referred to his deceased brother's connection with the National Camp Meeting Association and HE POSSESSED AN HEREDITARY RICQUE

Sermon by Rev. Father Dames, S. J., of

editying scenes and solemn ceremonials, has been held in the Church of St. John the Evangelist, in Pathers Dames, Coghlan, Van Goch, Koop-mans, Driessen and Swagers, or the Society of Jesus, who have lately arrived in New York from Chicago. Vast numbers have througed to hear their sermons every evening, Not only were the pews fully occupied, but standshortly after the services commenced. Rev. Thomas A. McCabe officiated in the usual cereinstrument in every respect, has not jet been completed. The Rev. Father Damen, S. J., who is well known throughout the country as a missionary preacher, delivered the sermon from the steps of is master of the fervid style of eloquence peculiar to Catholic missions, and at times his audience were visibly and deeply moved. After announcing the text, "It is appointed once for men to die, and after this the judg-ment" (Hebrews tx., 27), he said:—"In the midst of the enjoyments, the cares and affections of life, the anget of death, obeving the inscrutable commands of the Almighty God, sweeps down upon us and calls us away from earth to the awint reckoning of eternity. Death separates us from all our dearest possessions and leaves us in the presence of the Croator to account to Him for all the thoughts and actions of our existence. Wee be to us if we should not be prepared, through repentance and the vivifying and efficacious graces of the sacraments, to approach

ing and efficacious graces of the sacraments, to approach

THE HEAVENLY TRIBUNAL OF WRATH
and Justice! Our cartely goods, our costly mansions cannot be removed from earth, and could not avail us anything in the awful presence of God.
Reware! brethren, lest it be your irreparable misfortune to appear before your Maker with the sins of your lifetime unrepented and unforgiven; for then you will hear the irrevocable matediction of your Sovereign Judge, "Depart, yo cursed, into everlast ng fire." Oh! it is, indeed, a dreadful thing to fail into the hands of the living God, and now is the hour and this the day for the repentance which should fill your hearts and cause you to approach immediately to the earthly tribunal appointed by Divine authority for the sanctification of souls. Do not procrastinate the hour of your conversion; for you know not the hour of your death. Next week—aye, to-morrow—may be too late, and this should be the day of deliverance from your sins. Take advantage of the presence in your midst of so many confessors of the faith who will devote themselves ardently and without ceasing to your spiritual needs. This mission may have been

to be touched by her appeals, and resolved to lead a better life. He seemed repentant, and promised to seek the spiritual aid of the missionaries, but procrastinating his conversion, he relapsed into his sims and was struck dead

IN THE BED OF ADULTERY
by the avenging hand of an outraged God. Where, in all probability, is his soul? In hell. It is condemned for all eternity to suffer the torments of the dammed and no sorrow nor suffering can ever release it nor assuage its forments. Beware, brethren, that your lives nor your judgments be not like unto his. God is merciful to you as to him, and presents to you the means of sanctification. Reject not His graces during your hie, so that your end may be a good one, and acceptable to God, for them shall the tingdom of Heaven, promised to you from the beginning, be yours for ever.

Father Damen announced at the conclusion of his sermon that he would deliver a controversial lecture to-night, in which he would prove the sacraments to be the means of salvation and the Roman Catholic to be the only Bible religion and that all others are opposed to its letter and spirit.

BROOKLYN CHURCHES.

Sermons by Dr. Porter, Henry Ward Beacher, Ray Palmer and Elder Miles.

PLYMOUTH CHURCH.

Rev. Henry Ward Beecher on the Bible-Idolatry of Protestantism-The Interpreta-

Science.

Mr. Beecher preached yesterday morning upon the Bible as a practical guide in life, showing that the scientific questions of the age do not invalidate even the history of the Bible and do not even touch its spiritual truths. He said:—The thing of value in the Bible is what it does. If it does nothing it is worth nothing, as the gold in the mountains is worth nothing. The text says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Probably the proper rendering of this conveys the idea that all Scripture which is of inspiration is profitable. The position which the Bible holds among Protestant Christians in our day is equivalent to the position which the Church holds with Romanists. I see in the Romanist view the germ of something of transcendent importance. If I were shut up to a worship of the Church or the Bible i should choose the former. The adoration of the Church and the adoration of The adoration of the Church and the adoration of the Bible are both idolatry. If a book, though the record of God, and a Church of living men are to be compared I choose the inspiration in men. If anything can be made of this make it. The ultra Protestant way of holding the Bible and the ultra hierarchical way of holding the Bible and the ultra hierarchical way of holding the Church both stumble on the same rock—the idolatry of the means. In our day there is more serious danger attending the Bible than at any previous time. The assaults are more vital; they are in alliance with accounting inquiry and they are in accordance with the thoughts of the age. I believe that the preponderance of evidence rests with the Bible, but the campaign is a vast one—it is

The ground seems to some liable to fall away from the mining of natural science. There are many who will not attend to an argument that is based upon intuition or moral consciousness or the so-called miraculous. This atmosphere of doubt acts in a great many ways. He is little conversant with in a great many ways. He is little conversant with the world who does not know that there is a great deal of doubt and uncertainty about religion. A great many are unsettled. They say somethings that used to be taught we know are not true, and how do we know what to believe? Quade doubt is sustained by the conflicts in the Church. When the great conflict of ages is thundering outside, when the question is asked, "is there a God?" they that believe are disputing of the poorest and meanest elements that belong to the husks of religion. Means can constitute that the control of the conflicts and phase.

e substantial teaching of the Bi

Then came the geologists, who said the world has been made

MORE THAN 6,000 YEARS.

The whole Church thundered against the geologists. There was the cid rock record, and men have read it, and the rocks haven't changed, but the interpretation of Genesis is changed. Now that the days are called periods geology substantiates the Bible. Did the Bible give way? Now the interpreters gave way. Men say to young men, "it is dangerous to read." What isn't dangerous the interpreters gave way. Men say to young men, "it is dangerous to read." What isn't dangerous except dying. I say to young men, "Don't make haste. Don't read, but study. Let the light of someon shine, but don't abandon the Bible for the sake of science; that only touches the outside of it. In this world there must be chaff around the wheat. A truth must have husks that will fall off. The spiritual elements of the Bible are better understood in every generation. It is great field of thought opening, and I thank God for it. I do not believe that anything will ever permanently disturb the hold of the Bible on men's minder it believe that when we rise to the other life this whole world will be but a punctuation boint on the scheme of the universe. Paul. that income believer and intense sceptic. Said, "I know in part, but there are three that abide." And what are they?—

PAITH, HOPE, LOVE, and they are not equial—the greatest of these is love.

they?—

PAITH, HOPE, LOVE,
and they are not equal—the greatest of these is love.
This he knew. If the Bible won't stand science it
won't stand anything. I navoke solence; I invoke
philosophy; I know what the Bible 1s, for I have
tasted the fruit that grows on that tree. Nobody
knows anything about the Bible until he uses it as
a chart in a storm, as medicine in sickness.

REDFORD AVENUE REFORMED CHURCH.

Sermon by Rev. Dr. Porter on the Work. Mission and Death of Christ.

In the Reformed church, Bedford avenue, Rev. Dr. Porter, the pastor, preached an excellent disis he, whoseever shall not be offended in me."

The preacher commenced by queting what as they were leaving Deithaven, "Be sure that more light is yet to break forth from the Bible." His ancome out from the Bible to show us the nature of Christianity and the character and work of Christ than was Robinson's day. Though an eminent critic had asserted that theology was a non-progressive ble of so much actual progression as the science of theology; for its text book was the written word; whover would prosecute theology as it ought to be prosecuted would find that cycles of infinity would

Take advantage of the presence in your midst of the presence o lemnation. DLD IZAAK WALTON, THE PANOUS ENGLISH ANGLER

were in danger of eternal loss; those who did not delight in His life must share in everlasting condemnation.

OLD 12AAK WALTON, THE PAMOUS ENGLISH ANGLER, who was a pious man and a poet and author of celebrity, gave utterance to this maxim:—"Many offences are taken which we never give." Those whe sometimes tore their hair and indicted physical injuries upon themselves were counted insane and put in restraint; but, deplorable as was the manifestation of such frenzy, it might safely be asserted that the harm done the body in times of over-excited feeling in the case of such persons was not of so grave a nature as the ain, of which so many were guilty, in taking offence without cause against those who instead of having given offence, on the contrary had merited confidence, gratitude and love. A philosopher once said, "To secure as enemy you must do a favor," which was akin to the proverb that, "They who have done an injury never forgive," for alknogh the injured pariy might forget the wrongs, the other one would remember the injury he had committed. Socrates was polsoned in Athens and Elijah in Israel because they had reproved the popular vices of their countrymen. There were those that condemned the men who drove Jesus to the cross and were Hornited AT THE TREMENDOUS CRIME OF THE JEWS in condemning the "Holy, Just and True;" yet was it not an invention of self-concett that lead men to believe that they had no part in the crime of the Jews? Every man, woman and child old enough to understand the leachings of the Bible, who were living without faith in the Lamb ol God, who takata away the sin of the world, was as guilty before God, and would be considered so in the final judgment as the men who cried out, "Cracity him; not thus man, but Barrabas."

Dr. Porter then went on to show, in touching ane cloquent words, that Christ gave offence to unrenewed men because be demanded self-renunciation on the part of those who believed in Him. The whole difficulity was, shall the simper acknewledge his sins and seek the Savio

CHURCH OF THE PILORING.

The Rev. Ray Palmer filled the pulpit or the The Rev. Ray Paimer filled the pulpit of the Church of the Pilgrims (Rev. Dr. Storrs), corner of Remson and Hicks streets, Brooklyn, yesterday morning. After singing and the reading of a portion of the Scriptures the reverend gentleman selected for his text the following:—"Jesus answered and said unto him, what I do thou knowest not now; but thou shall know hereafter."—John, xill, 7. The question which Peter asked of Jesus, "Dost thou